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FRIEDRICH BLASS'S GRAMMATIK DES NEUTESTAMENTLICHEN GRIECHISCH.
Vierte, völlig neugearbeitete Auflage besorgt von ALBERT DEBRUNNER.
Vandenhoeck & Ruprecht. Göttingen. 1913. Pp. 346.

Blass's *Grammatik* (well known to English readers in a translation of the first edition) appears now in an entirely new form. The material is much the same, but it is much more conveniently arranged, all less important matters being grouped in separate paragraphs in small type. It is to be regretted, however, that the renumbering of the sections makes obsolete all the references to earlier editions found in existing commentaries. The chief advantages of the original work, especially the quotation of the Apostolic Fathers and of variant readings in New Testament manuscripts, are still retained, and in addition the abundant new literature on the grammar of papyri, inscriptions, and other Hellenistic Greek has been diligently used and cited. In comparing the new edition with the old, one is impressed with how rarely this fresh information modifies Blass's earlier conclusions; it rather confirms them. His remarks on prose rhythm are, however, entirely omitted as being now generally discredited. The hand of the new editor shows itself to advantage in the rewritten introductory paragraphs and in an excellent but all too brief summary on vocabulary (§ 126). Since its first publication in 1896 Blass's Grammar has been the only New Testament grammar which was both complete and modern. In its fourth edition it is not only more readable than ever before, but it has been brought completely down to date.

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INTRODUCTION TO THE HISTORY OF RELIGIONS. CRAWFORD H. TOY.
Professor Emeritus in Harvard University. Ginn & Co. 1913. Pp.
xi, 639. \$3.00.

The study of the world's religions has been revolutionized, almost within our own time, by the adoption of the historical method. An imposing array of scholars, some among their books and others among the long-buried remains of antiquity, have been busy with the discovery of new facts or with the reinterpretation of the old evidence in the light of modern knowledge. Meantime anthropology and sociology, latest born of the humanities, have sufficiently developed to be of service to the investigator; and now no treatment of a historic religion is deemed complete which does not pay full attention to its remote origins and to its social setting. For the purpose of presenting in compact form the results of contemporary research

Professor Morris Jastrow of the University of Pennsylvania began to edit, about twenty years ago, a series of Handbooks on the History of Religions. Three volumes—on India by Professor Hopkins of Yale, on Babylonia by the general editor, and on the religion of the Teutons by De la Saussaye of the University of Leiden—had already appeared before the publication of the present work.

Professor Toy calls his manual an *Introduction to the History of Religions*. The title is a little misleading, since one might suppose that we have here an introductory survey of the several religions in their historic development. Works of this sort have been published before, the latest being the *Orpheus* of M. Salomon Reinach, whose uncompromising opinions, somewhat truculently expressed, have in France provoked a veritable "battle of the books." But Professor Toy's treatise belongs, rather, to the field of comparative religion; its object is "to describe the principal customs and ideas that underlie all public religion," in other words, to preface the examination of the different faiths of mankind by an analysis of what is common to every one of them. His volume, the fruit of protracted research and meditation, enjoys the distinction of being the first in any language to attempt this task from a purely objective standpoint and in a comprehensive manner. The difficulties attending such a pioneer study are immense; to have overcome them so successfully is an achievement for which the author will receive the congratulations of every serious student.

Few subjects have suffered more at the hands of well-meaning amateurs than comparative religion. What Tyler once wrote of serpent-worship—that it had fallen into the hands of speculative writers "who mixed it up with occult philosophies, Druidical mysteries, and that portentous nonsense called the 'Arkite Symbolism,' till now sober students hear the very name of ophiolatry with a shiver"—applies equally to many other topics within this field of learning. Even competent scholars have sought to find in ancestor-worship, sun-worship, totemism, or fetishism, keys to all the mythologies. Against such tendencies to exaggerate the importance of particular aspects of religion the present book provides a wholesome corrective. Indeed, the writer's consistently agnostic attitude and the severely critical way in which he lays bare the weak points in many a fashionable theory are among the most valuable features of the book. Significant instances of his cautious treatment occur in the discussion of the divinization of animals and corn-spirits (pp. 112, 116), in the analysis of the evidence

for the existence of totemism among civilized peoples (pp. 211 ff.) and for "high gods" among low races (pp. 46 ff.), and in the examination of theories of sacrifice associated with the names of Robertson Smith, Dr. J. G. Frazer, and MM. Hubert and Mauss (498 ff.). The author seemingly lacks either prepossessions or prejudices, unless indeed he may be said to have a prepossession for whatever encourages individual initiative and freedom of thought, and a prejudice against whatever cramps and binds the human spirit. This judicial temper enables him to present well-balanced accounts of such institutions as the priesthood (pp. 526 ff.), monachism (p. 556), and sacred books (pp. 561 ff.), as well as to discover seeds of good in beliefs and practices so generally reprobated as idolatry, magic, divination, and taboo.

These very characteristics, which most commend the book to the scholar, are likely to repel the general reader, who may weary of the reiterated expressions of dubiety and may feel some irritation at the author's unwillingness to express more decided opinions on matters of controversy. The style of the work, though it suffers from the extreme condensation necessary in a textbook, is often admirably pithy and sententious: "Man has shown himself practical in all stages of religion; he is always the center of his world, and treats objects and theories with sole regard to his own well-being" (p. 46); "The aim of religion has been, and is, to banish magic from the world" (p. 406); "Divination is an inquirer, and its virtue is obedience; magic is an investigator, and its virtue is achievement" (p. 407); "A true monotheism has never arisen except as a criticism of polytheism" (p. 464). Such sentences compress much wisdom in little space.

The materials of the book are distributed among eleven chapters, which deal respectively with the nature of religion, the soul, early religious ceremonies (including those at birth, puberty, marriage, and death), early cults (including plant- and animal-worship, ancestor-worship, and cults of generative powers), totemism and taboo, gods, myths, magic and divination, the higher theistic development (a discussion of polytheism, dualism, and monotheism), social development of religion (a discussion of sacrifice, the priesthood, the church, and monachism), and finally scientific and ethical elements in religious systems. This enumeration will show how widely Professor Toy has cast his net. There are few aspects of comparative religion which do not receive here due attention. More space should have been devoted to fetishism, even if the special characteristics of that cult be limited to West Africa, as the author

apparently holds. Man-gods, as distinct from divine chiefs and kings, might have been more fully treated, especially in the light of Dr. Frazer's interesting researches; and the same remark applies to the cult of saints and holy men generally. The Trinity concept and Mariolatry are two subjects which would have repaid comparative study. Prayer receives no independent treatment. This is regrettable, considering how much attention has been given to it both by anthropologists and psychologists. The reviewer, personally, would like to have had more space assigned to primitive manifestations of religion, and less proportionately to the higher cults; but doubtless such an arrangement was not in harmony with the purpose of the series to which the work belongs.

A book of this sort offers such a wide range of subjects, many of them highly debatable in character, that a notice of it must necessarily deal with a few points selected almost at random from the great number which present themselves. It is a satisfaction to find that the author holds so firmly to the conception of religion as a social product, a conception illustrated by him in many ways; for example, in the study of ceremonies and of the idea of "sacred" (pp. 97 f., 103), and throughout the chapter on the social development of religion, which contains an especially valuable discussion of the church as a voluntary association for worship. It is toward the church, as Professor Toy remarks, that society has hitherto moved (p. 538). On the vexed question of the "origin" of religion he assumes a prudent position: the beginning of religion "is not to be referred exclusively to any one order of ideas; it springs out of man's total life" (p. 160). "Religion is man's attitude toward the universe regarded as a social and ethical force; it is the sense of social solidarity with objects regarded as Powers, and the institution of social relations with them" (p. 1). He is at one with the most recent investigators in recognizing as the basis of the religious feeling, the conception of a life-force existing in all natural phenomena (pp. 5, 48, 101 ff.); but *mana*, as this life-force is coming to be called, might have taken a more prominent place in his discussion. The chapter on magic, in particular, would have profited by a fuller recognition of the implications of this conception, and the Christian doctrine of "grace" might have been profitably illustrated by reference to it. The cult of generative powers—a difficult theme—is here handled soberly and conservatively, yet with full recognition of the important place which it has occupied in many religions. The long account of totemism, reflecting the current interest in this subject, owes much to Frazer's monumental treatise, but contains

an original presentation (pp. 215 ff.) of the conditions favorable and unfavorable to totemistic organization. Though Professor Toy is able to show that many features, such as exogamy, totemic designations, descent from the totem, and the like, are not invariable concomitants of totemism as we now find it, he concludes, nevertheless, that it is a definite social institution, which deserves study in and for itself (pp. 191 f.). This conclusion is especially gratifying in the light of some recent attempts to get rid altogether of totemism. With totemism is linked in the same chapter an admirable survey of taboo; but it is not clear why the two should have been thus united, since totemic taboos form only a small fraction of the whole number of such regulations. In any case the vast importance of taboo entitled it to a chapter by itself. Chapter VIII on magic and divination comes so late in the book that the author, when discussing taboo (pp. 256 f.), is obliged to anticipate to a certain extent his treatment of magic. The present arrangement has the further disadvantage of separating the chapter on the higher theistic development from the two which deal with gods and myths. Of these, the former contains much valuable evidence on the little-known subject of clan gods (pp. 271 ff.), and the latter includes some terse criticisms of that sciolism which has recently foisted itself on the attention of scholars under the name of Pan-babylonianism (pp. 384 ff.). But the reader must be content with these very partial indications of the wealth of material which Professor Toy has succeeded in compressing within less than six hundred pages.

As to minor points, it may be said at once that the work preserves throughout a high level of excellence. The writer has gone to the latest and best books in each division of his field; and in Semitics he speaks as one having authority. Positive misstatements are extremely rare. It is, however, not true to say that a seven-day week was approached independently in Babylonia, Hawaii, Java and Ashantiland (p. 253), or to imply that all Australian initiation ceremonies are regarded as established by the mythical ancestors (p. 371). The general impeccability of his treatment compels a reviewer to dwell on Professor Toy's sins of omission rather than those of commission. It might have been well to mention the evidence for Zeus as an oak-god (p. 335), and for the diverse origins of flood legends (p. 365). That some myths arise as reflections of savage society and that others are pure allegories from the start, would have been worth stating and explaining. Westermarck's suggestive theory of human sacrifice as a sort of collective life in-

surance deserved at least a passing reference. Other omissions will suggest themselves to the attentive reader; but the wonder is that the author, covering so vast a range, has not left out many more points of greater importance. On the whole the only serious lacuna is that of a preliminary chapter—which need not have been a long one—setting forth the history of the science of religion; and for this Professor Toy's own article in the *International Monthly* (1900) might have served as a basis. The proof-reading is well-nigh faultless: the text appears to contain no misprints; and among the hundreds of references only a few trifling errors have been noted (e.g. p. 59, n. 1; p. 280, n. 2; p. 587, l. 5).

This book is likely to remain for many years *the* text on comparative religion in American universities. To make it still more useful for teaching and study, the reviewer would suggest that a pronouncing index to the proper names be added; and further, that in the footnotes specific references by pages be inserted where these are now lacking. The bibliography at the end of the work is scholarly and sufficiently extensive; it would, however, be a great gain if the references were more elaborately classified and also were accompanied by brief descriptive notes, as was done by De la Saussaye in the preceding volume of the series. A bibliography of this sort would itself be a contribution to the study of comparative religion.

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KYRIOS CHRISTOS. GESCHICHTE DES CHRISTUSGLAUBENS VON DEN ANFÄNGEN DES CHRISTENTUMS BIS IRENAEUS. WILHELM BOUSSET. Vandenhoeck & Ruprecht, Göttingen. 1913. Pp. xxiv, 474. 12m.

The sub-title of the volume describes its scope. Disregarding the academic frontier between New Testament theology and the history of early Christian doctrine, Bousset discusses the chief epochs in the development of Christian belief and thought concerning Christ, from the primitive Palestinian conception of Jesus, the Son of Man, with its reflection in the gospel tradition, and the early Gentile Christian worship of Christ as Lord, through Paul, the Johannean writings, Gnosticism, the worship of Christ in the sub-apostolic age and the types of Christianity evolved from it (Ignatius, Hebrews, 1 Clement, etc.), the Apologists (Logos-theology), to Irenaeus, who stands between two ages and marks a natural halting place in the history of the doctrine of Christ.

This history can be understood only when Christianity is set in its environment and brought into connection with the religious